Volume LXXIV CHICAGO, FEBRUARY 11, 1915 Number 24

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The purposes of the Almighty are perfect and must prevail, though we erring mortals fail accurately to perceive them in advance.

* * * * * *

I know that the Lord is always on the side of the right; but it is my constant anxiety and prayer that I and this nation should be on the Lord's side.

* * * * * *

If it were not for my firm belief in an over-ruling Providence, it would be difficult for me, in the midst of such complications of affairs, to keep my reason in its seat. But I am confident that the Almighty has His plans and will work them out; and whether we see it or not, they will be the wisest and best for us.

—ABRAHAM LINCOLN

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CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXIV. THURSDAY, FEBRUARY 11, 1914. Number 24

AWAY.

I cannot say, and I will not say
That he is dead. He is just away!

With a cheery smile, and a wave of the hand,
He has wandered into an unknown land,

And left us dreaming how very fair
It needs must be, since he lingers there.

And you—O you, who the wildest yearn
For the old-time step and the glad return,—

Think of him faring on, as dear
In the love of There as the love of Here;

Mild and gentle, as he was brave,—
When the sweetest love of his life he gave

To simple things:—Where the violets grew
Pure as the eyes they were likened to,

The touches of his hands have strayed
As reverently as his lips have prayed:

Think of him still as the same, I say:
He is not dead—he is just away!

—*James Whitcomb Riley.*

"Pacifism and the Great War," by Louis P. Lochner, Secretary of the Chicago Peace Society, is a pamphlet issued by this society, copies of which can be obtained by inquiry at the new peace headquarters, 116 South Michigan Avenue, Chicago.

"The Preparedness of America" is the title of the last pamphlet from the hand of Nicholas Murray Butler, being an address before the League for the Limitation of Armaments, delivered in New York City December 18th. Like all the utterances of Dr. Butler, this is pithy, pointed and pitched on the high key of universal brotherhood and international comity. Send for a copy to 407 W. 117th Street, New York City.

The American Unitarian Association, 25 Beacon Street, Boston, has published an attractive order of service suitable for Sunday School and Church uses in "celebration of the centennial of the ratification of the Treaty of Peace between the United States and Great Britain, February 17, 1815." This neatly printed four-page program is adapted from the service prepared by Norman Richardson for use in all the Christian churches in America. We believe that it can be ordered in quantities sufficient to furnish the congregation or in single copies, which will offer to ministers rich material in the way of suitable hymns, readings and responsive services to be used in their own way.

The provisional plan for the National Conference called by the Peace Emergency Committee of Chicago for February 27-28 is before us in a four-page large folder containing an account of the origin of the Committee, the "Tentative Program for Constructive Peace" issued by it and the names of those who have been invited to be present, which includes the leading peace advocates of the country. In future issues of Unity we will publish the program in full. Meanwhile those wanting further information will do well to address or visit the new peace headquarters in the Lake View Building, 116 South Michigan Avenue, Chicago.

A daily paper of Chicago gives a gruesome bit of gossip to the effect that cigarette smoking is on the decline among women. One of the fashionable hotels of Chicago some time ago was induced to waive the rule to prohibit women smoking outside of their own apartments and private banquet halls. Since this privilege was extended to those who frequented the restaurants of the hotels, the management declares that there are but few women who avail themselves of the privilege. The manager as reported says: "There is no embarrassment for women smokers in the public rooms, but I haven't seen two of them puffing cigarettes in the last couple of weeks. Even at the supper dances from eleven o'clock to one the women who smoke are rare." And this is "high life in Chicago" at one of the most expensive and on that account presumably most respectable of our hostelries!

The program for the Twelfth General Conference for the Religious Education Society, which is to be held at Buffalo, New York, March 3-7, 1915, is before us. It is to be devoted to the discussion of "The Rights of the Child," generously interpreted. The speakers are largely men and women who might be called "Specialists," those who have devoted time and attention to the subject, such as Bishop Williams of Detroit, of the Episcopal Church, Bishop McConnell of the Methodist Church, Prof. Rauschenbusch of the

Rochester Theological Seminary, Mrs. Anna Garland Spencer of the Meadville Theological Seminary, Rabbi Simon of Washington, D. C., Prof. Gardner of Louisville, Graham Taylor, President of the Chicago School of Civics and Philanthropy, John T. Finley, Rev. W. B. Forbush, P. P. Claxton, Commissioner of Education, Washington, D. C., and many others. The program itself with a schedule of topics is provocative of thought and offers suggestive material for pulpit work.

The Federal Law which if effectively enforced will make the use of opium and other "dope" practically impossible, goes into effect on the first of March. A Washington correspondent calls this the most complete and sudden cure of every variety of "dope fiends" ever attempted. He also reports that physicians expect a temporary outbreak of crime, weird and unusual, an epidemic of suicide, etc., etc., occasioned by the horrible collapse of the victims. It is estimated that there are two million addicts in the United States, many of whom are above suspicion on the part of their neighbors and associates. Is it not high time that prohibition of deadly weapons, deadly poisons and deadly drinks should become matters of national concern and federal legislation? It is an unquestioned fact that all these usages are promoted immeasurably if not chiefly by the greed of gain. It is the unquestioned large profits on money invested that leads to these horrible devastations of the human will more lamentable than the devastations of human life. If they only killed, it would not be so bad, but they corrupt, undermine character and debauch homes, communities and the state.

The Religious Life of Our Universities

We have at hand some interesting figures furnished us by Vergil V. Phelps, Executive Secretary of the University of Illinois, concerning the religious preferences of the students of that institution, which deserve wider circulation. The University of Illinois, it is claimed, contains next to the largest attendance of undergraduate men students in the United States. The University of Michigan alone exceeds it, that university claiming an enrollment of 3,281, Illinois, 3,212. Wisconsin comes next with 2,849; California, 2,724; Yale, 2,589; Ohio, 2,422; Columbia, 2,288; Chicago, 1,054. The religious statistics are for the year 1912-13, when there was a total of 3,663 students, 3,253 of whom volunteered to state their religious affiliations. Three thousand and one of these belong to what is commonly known as the orthodox denominations. Forty-one shades of religious beliefs were confessed. One student registered himself as Agnostic, three as Liberals, two as Undenominational; 117 expressly stated that they had no religious affiliations. As will be seen there were 64 Unitarians, 38 Universalists, 1 Confucianist, 6 Hindus and 47 Jews. We append the whole list arranged alphabetically as interesting and suggestive:

African Methodist	2	Presbyterian	617
Agnostic	1	"Protestant" (no denomination given)	24
American Reform	3	Quaker	3
Baptist	228	Roman Catholic	214
Bethany Union	3	St. Paul's Reformed	1
Chinese Christian	1	Seventh Day Adventist	1
Christian	239	Swedenborgian (Church of the New Jerusalem)	3
Christian Scienece	39	Swedish Lutheran	6
Confucianism	1	Swedish Mission Church	1
Congregational	264	"Undenominational"	2
Dutch Reformed	4	Unitarian	64
English Lutheran	14	United Brethren	19
Episcopalian	195	United Presbyterian	11
Evangelical	14	Universalist	38
Free Baptist	2	Wesleyan Methodist Episcopal	1
Free Methodist	3	None (students stating explicitly that they have no religious affiliation)	117
German Evangelical	13	Question as to religious affiliation unanswered	410
German Lutheran	31		
Græco-Russian State Church	1		
Hinduism	6		
Jewish	47		
Liberalist	3		
Lutheran	105		
Mennonite	4		
Methodist	907	Total	3,663
Pilgrim Congregation	1		

The College of Agriculture offers a later tabulation based on the enrollment of November, 1914, which reports a total of 1,090 students, 905 of whom expressed their religious preferences. The following is the result arranged in the order of plurality:

Methodist	285	Jewish	7
Presbyterian	196	Friends	7
Christian	87	United Brethren	6
Baptist	85	Mennonite	2
Congregational	80	A. M. E.	2
Roman Catholic	41	Union	1
Episcopal	38	Liberal	1
Lutheran	27		
Christian Science	16	Total	905
Evangelical	9	Total expressing no preference	185
Unitarian	8		
Universalist	7	Total	1,090

The Methodists, Presbyterians and Unitarians are reported as having student churches. The Methodists are planning for their students. The Church of the Disciples has a combined University and City Church, on the edge of the campus. We are also informed that at a recent meeting of the representatives of one of the greatest denominations in the United States it was discovered that the denomination had more students at the University of Illinois than at all of its denominational colleges in the state combined.

The lesson of all this is obvious. The investing of large sums of money in denominational colleges that number their students by hundreds, to the neglect of the students in the great State Universities that are numbered by the thousands, is not only bad denominational policy but it is a sad diversion of re-

ligious enthusiasm and spiritual potency. These state institutions, as the above figures show, are splendidly non-sectarian, or, to use a better word, pan-denominational, but they deal with a constituency that is by no means indifferent to religion or not amenable to religious influences.

It is well to surround these State Universities with a cordon of denominational churches each bidding for its share of students, but it would be much better if the denominations who have sufficient identity of beliefs and methods could unite in a few great union churches, manned by commanding ministers and directed by efficient social and other instrumentalities. Certainly three or four such great college churches could appeal with great power without violence to their convictions to the great bulk of the student body. We would suggest the following:

One great union of the Protestant orthodox forces, those who accept in some way the scheme of salvation through Christ Jesus, a member of the triune God through whom salvation alone is obtained, salvation meaning an escape from hell and a passage to Heaven after death.

One great Protestant Episcopal Church to attract those to whom a more elaborate ritual is attractive and to whom a liturgical service lifted to its maximum of beauty would prove helpful.

One Roman Catholic Church would be a necessity for obvious reasons, and

One Liberal Church that undertakes to interpret religion in terms of modern thought, a church hospitable to the latest scientific interpretations of religion, one that seeks religious fellowship on non-creedal lines, holding to the universality of faith, teaching that while there are many religions there is but one religion toward which all religions have ever groped, a trust in the universal father and a belief in the universal brotherhood.

These four churches would find their hands so full of benignant work and common tasks that they would have no time, even had they the disposition, to quarrel with each other, but rejoicing in their high tasks each would do its work apart when necessary and together whenever possible.

The religious life of our great universities is waiting for such an administration as this, and we feel sure that students and faculty and public sentiment would greatly rejoice and heartily co-operate with such a scheme. Where is the university that is to be blessed with such high co-operation in the interest of the spiritual life as this scheme indicates?

When Peace Comes

Looking toward the end of the war, for an end must come, if not through decisive victories on battlefields or through sheer exhaustion and starvation of the innocent non-combatants at home, then through the assertion of the better natures of all concerned, a revival of reason, a reinstatement of the principles of justice, brotherhood and the humane unities.

It is none too early to begin to discuss the principles and to shape the program that will come up for consideration when the golden hour shall arrive for conference and the concessions and agreements that will save the self-respect, dignity, and reflect the higher ambitions of all concerned.

As a contribution to this discusion and in response to the request from many quarters for the republication of the suggestions made some months ago, in UNITY, we reprint the following tentative basis of pacification with additions that very imperfectly bring the thinking of the Editor of UNITY down to date on this subject:

1. The preservation intact of the political boundaries in existence on the first of July, 1914, this *status quo* not to be disturbed except by the consent of the localities involved, their wishes to be determined by popular vote.

2. Germany and Russia to have such access to Atlantic waters as the exigencies of their commerce, social needs and other pacific interests may demand. All international ports, passages and canals to be fortified by individual nations, but to be guarded by such international naval and military forces as may be deemed necessary and provided for.

3. All present belligerent parties to reduce their armies and navies to the standard of July 1, 1914, within six months after date of the declaration of peace, and after that at as early a date as possible all parties concerned to agree to gradually decrease their armaments at a fixed rate on the ratio of July 1, 1914, until the army and navy of each nation be reduced to an adequate force for the enforcement of law and order within its own boundaries, and to furnish its *pro rata* contribution for an international navy and army to be provided for.

4. To seek to secure peace not by a balance of military power, but by a concert of action on the part of the nations. To this end the following steps to be taken:

A. The organization of a permanent court of arbitration on lines already prefigured by the Hague Conferences, to which all questions of dispute, including questions of national honor and vital interest are to be submitted.

B. The organization of an International Parliament to meet tri-ennially or otherwise consisting of representatives of all the nations involved, this International Parliament to consider the mutual needs, humanitarian interests and the progress of civilization; its enactment to be mandatory and enforced when necessary by the international army and navy.

C. No declaration of war to be issued by any party in the Federation without due notice to all the members of the Federation. No ultimatum to be issued giving less time than two months for consideration, military status of powers in dispute to be religiously maintained inviolate pending the decision of the matter.

D. The nationalization of the manufacture of all war material to the end that the distracting influences of private

interest and commercial enterprise be eliminated. The exportation of munitions of war from one country to another to be absolutely prohibited.

E. In case of war the use of submarine torpedoes and aerial bombs against unfortified towns and non-militant interests and communities to be prohibited as a violation of the rules of modern warfare.

F. Violation of the articles of federation on the part of any nation to be considered an infringement upon the rights of all the powers involved and their rights to be enforced when necessary by the international army and navy in control of an adequate international board. No alliances between nations for offensive or defensive purposes to be allowed except by consent of all the nations in the compact.

G. Any government or nation not now found among the belligerent forces may join this Federation on application and by conforming to the regulations.

H. The rights of the smaller neutral and non-military nations to be guarded by this Federation as inviolate as those of the larger fortified and militant powers.

5. To the hastening of the day when this awful war shall cease, and in the interests of a peace that will make future wars impossible, we urge upon our government to persistently use every legitimate means toward bringing about a truce of battle and a conference on the part of the nations now at war. Failing in this, to call a conference of the neutral powers of the world to take steps toward organizing the world on pacific lines, and if possible to prepare such a platform as the belligerent peoples will be glad to join and to lend their co-operation, in the development of the truth that there is a fundamental community, not antagonism of interest between nations, and that ABOVE ALL NATIONS IS HUMANITY.

Lorenzo J. Lamson

Last Sunday was buried one who had been a constant reader and faithful supporter of UNITY, one of the directors of the Abraham Lincoln Centre, one of the most faithful, regular attendants upon the ministry of All Souls Church, Chicago. Mr. Lamson was in his seventy-fourth year. His life has been one of continuous benefactions and persistent interest, not only in his business, which grew to be a large one, but in civic affairs, municipal and national, and in the treasures of art and literature. Perhaps there are no more adequate words within our reach than those spoken at his funeral by the Editor of UNITY. He said in effect:

I dare not indulge in personal reminiscences. I have lost not a parishioner but a comrade, an associate, a fellow student. There are few now living who have listened so long and so appreciatively and regularly to the ministrations of the pulpit of All Souls Church as this brother. Our life together reaches back through nearly three decades of mortal time, three decades in Chicago with all its haste and its intensity.

The graces of gentleness, open-minded and abiding in things intellectual and spiritual, manifest to all who knew him, came not unsolicited. They were no easy gifts of providence, the result of fine combinations of temperament alone, though these were there. I know the road over which we traveled.

The first thing I would like to emphasize is that here is a demonstration that even in this hurried century and busy city, mid the exactions of intense business, it is possible for man to lead the life of the intellect, to enrich his store of learning which perhaps the meager privileges of youth refused him. This man for years habitually left a hurried business to stop on the way home, first to seek, then to enjoy the communion of the poets and philosophers in our co-operative studies. I have seen his life open, grow rich and mellow through the newly acquired acquaintance with Emerson and Browning, John Fiske, Darwin and many others. I have seen this man who under ordinary circumstances would have closed the avenues of intellectual growth and would have said, "It is for me to utilize what I have," break through the bars of circumstance and climb still higher, cultivate still more the mind and the eye of vision.

In this comradeship I have often seen the pupil outreach the teacher. Often have I been the recipient of his more intensive reading, his reach that reached beyond my own. This comradeship of the higher life came out of his anxiety to share not simply the things that hands could manipulate, but the thoughts that were caught on the wing, the messages that flitted through his study. These were promptly transmitted, oftentimes by telephone to one who was unable to keep up with him.

Other men have been as benevolent with the *things* of life as L. J. Lamson was; we give him the full mead of praise and heartfelt appreciation for his generosity on these lines, but added to and beyond this, here is a man who knew the joys of poetry, the ennobling power of duty, where souls commune with the silent, deathless powers of thought and love as revealed in the words of poet and philosopher.

A simple man was L. J. Lamson. He would resent any fulsome praise at this time. He would rebuke me any say, "Why have you thus dealt with me?" No angel here. He was human to the core, one who struggled with the temptations and limitations of humanity, hesitatingly groping his way toward the loyalties that die not. Simple in his tastes, simple in his beneficences. Said a dear friend, "I never knew a man who enjoyed doing good as he did." His benevolence promptly bloomed into beneficence, good deeds, good works.

But if I could touch the deeper suggestion of this life I would not stop here. He was a man who learned to domesticate himself in the universe of God. He was at home in the great cosmos. He rested in the thought of the Eternal and the unconquerable forces therein. He was content to accept as his destiny whatever was planned in the great ordinance of the universe by a power that is ever making for righteousness in, through, beyond and above us.

His faith then was of course a quiet one, not of words but of peace. He was at one with the stars, he communed with the planets, and he realized that the human soul that can weigh the stars and trace the paths of the planets outreaches in majesty and dignity the solemnities of heaven. All this came to him not because he sought it, but he sought truth and truth reaches ever upward; because he sought beauty and beauty is written in the stars; because he reached after duty and duty is the path that leads most surely to love and a trust in love.

He loved to have me read from my pulpit, and

would sometimes remind me I had not read it for a good while, the Browning words—

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made."

It was his joy, and better yet, it was his method to the end.

"The best is yet to be!"

He accepted the future because he had tried the past. Sight and feeling, things of sense offered to him no adequate boundaries to the universe of God of which he was a citizen, in which he rejoiced, the wealth and power of which he testified in his life.

I will not speak a word of sadness or regret. The world is not less fertile. He is not the less but the more the gift of the spirit in this translation.

I cannot say farewell, I only say, "Hail, Brother! Fare on, fare ever there as here," and I am hastening on your way.

IN MEMORIAM.

(L. J. Lamson, 1840-1915.)

His greatest joy in life was doing good,—
But not with ostentation or with loud acclaim:
Kind acts known only to the grateful helped,
The helper, and to God.

And we, alas,
Shall know no more the quiet, genial smile,
The keen, discerning eye, the helpful hand,
The comprehending mind, and more than all
The sympathizing heart that made
Humanity his brother. But in our hearts
He still will live just as of old
Serene and gracious, helping us to do
The thoughtful deeds that made his life so loved,
His memory so dear!

January, 1915. ALTHEA A. OGDEN.

AUTUMN WINDS.

What voices are these
Crying up on the hills?
The winds of autumn
Tossing and bowing the giant trees!
Winds of death,
Jubilant, acclaiming
Filled with imperious portent,
Declaring, demanding;
Bidding the world put off its raiment of gold and of scarlet,
Its mantle of pride and arrogance,
And don the garments, ashen and sear,
Of melancholy and repentance.

I hear their voices, sonorous and mighty;
In their music
Shawms and cymbals and sackbuts vie with one another,
Reeling and reverberating to the marching of sombre hosts,
Giant-footed, funereal;
To whose sorrow the forests yield themselves,
Rocking to and fro,
Like mad fanatics, that toss and twirl,
Filled with the frenzy of death,
The god they celebrate—
Their stormy raiment whirling about them,
They dance, lugubrious
In their tattered mantles of leaves,
Intoning their hearts' desolation.

Youth's Companion. —*Madison Cawein.*

A Saloonless America in 1920

By JOSEPH H. CROOKER, D. D.
Boston, Mass.

The saloon is the least American, the most un-American, institution in our land. The name over its door, as a rule, is foreign. Its employes are usually men of alien blood. Its patrons are largely from lands beyond the Atlantic.

America means opportunity; the saloon shuts the door of opportunity against thousands. America means freedom; the saloon means slavery to appetite. America means an individual at his best; the saloon means the individual at his worst. America means that every vote shall be heavily charged with moral conviction; the saloon organizes voters for plunder by doing the will of the demagogue. The best Americans strive to teach immigrants political liberty; the saloon is a school of corrupt politics, training them in evil ways. America means respect for law; the saloon stands for evasion and violation of the law.

The saloons of our land, if placed near together, would fill both sides of the road from Boston to Chicago; a double-track highway of degradation a thousand miles long! Back of these on either side a double row of churches. The saloons stand squarely across their pathway and seriously interfere with the work of these churches; always obstructing and sometimes nullifying their efforts; robbing them of their bright young men; burdening them with the care of wrecked and wretched lives, and sewing their neighborhoods with tears and heartaches. The prosperity of the saloon always means harm and hindrance to the church.

Back of the churches on either side, a double row of school houses. There is not a school but that is injured by the saloon. From it is taken away every year many a boy and girl who are compelled to go to work without adequate preparation for life in order to help support the family, because the father drinks. Into the school, as extensive investigation recently made in Hungary, Germany and Italy have clearly proved, come annually many children, dull in mind and defective in body because of parental intemperance.

Back of the school houses on either side are innumerable workshops and factories. Carefully conducted researches show that some 60 per cent of the accidents in the industrial world are due to the use of liquors. A large perecentage of the men who do not report for work are absent on account of sickness, directly or indirectly induced by drink. The industrial efficiency of workmen who frequent saloons is lowered, as experiments demonstrate, about 10 per cent. On this account some employers of labor have already begun to give abstainers higher wages.

Back of the centers of industry on either side are millions of homes. Practically none but that have some burden pressing on pocket or heart, imposed by the 250,000 saloons in our land, often not recognized as so created, but actually thus produced,— in the form of higher taxes, the calls of charity; in the ruined life of some young friend, or in neighborhood sin or suffering. Into how many of these homes does the saloon send the drunken father, husband, son, to be a disgrace or to give cruel blows. Into how many go the tidings of the arrest of a dear one for

drunkenness? Sixty thousand a year in Boston alone! From how many of these homes does the saloon take the bread-money that ought to have brought food for hungry children; and not one dollar in five so spent by the toiler ever gets back into the channels of honest trade in that community. From how many of these homes does the saloon drive women out to hard work to support the family? The husbands' wages have gone into the bank accounts of brewer and distiller. Into how many homes does the influence of the saloon enter to tempt away the young man and turn him into the downward road that leads to jail, prison, poorhouse or asylum. These statements are not exaggerations, but the sober recital of obvious facts known to every one. These evils cannot be overstated.

Look down that highway stretching from Boston to Chicago, filled on both sides with saloons, and consider what they mean. They mean hindrance to every good thing in the world and help to every evil thing on earth. They mean a gigantic waste of national resources: wages, health, industrial energy, moral and mental power. They mean a bar across the path of every reformer, philanthropist and evangelist. They mean an ocean of tears that no one can fathom; a multitude of heartaches that no one can count; innumerable streams of misery that no one can chart; so deep they run, so wide they spread.

The most vital question before our nation is this: What are the Christian men of America going to do about it? Shall we admit that a Christian Church, equipped with the Cross of Christ, is less effective than a saloon stocked with beer and whisky? Shall we admit that a divinity school, training men to proclaim the gospel of Jesus, is powerless, while a brewery that merely appeals to appetite is omnipotent? Shall we admit that the men who stand in pulpits are no match in influence upon American life for those who stand behind saloon bars? Shall we admit that the half million Christian men at work in Sunday schools have less authority over the youth of America than those who are engaged in the liquor business? Shall we admit that the ten million Christian voters in our nation are so weak that they cannot put an end to the greatest enemy of American civilization?

No! We cannot for a moment make any such admissions. This would mean practical atheism; confession that evil is stronger than good; that appetite is mightier than God's grace; that Christianity fails when brought face to face with a great human problem. We cannot accept any such proposition. The existence of the saloon is, indeed, an impeachment of the Christian Church; proof that there are too many merely nominal Christians in the world. The growth of the liquor trade does show that too many Christian men have too long been indifferent to the evil; that many church members have not been sufficiently loyal to Christ. They have not taken Jesus with them into the polling booth.

But the day is at hand when all good people must realize that in this war upon drink there can be no neutrals among the friends of God. Neutrality toward the saloon is sin against the Holy Spirit and ruin to our brother man. We have long held that drunkenness is unchristian. But we must now act and vote the conviction that all drinking is dangerous—the mandate of science—and that indifference to the saloon is disloyalty to Christ. To shut our eyes to its serious and manifold evils is unchristian. To withhold our hand from striking it a death blow by our abstinence and our ballots is to aid the great enemy of humanity.

A saloonless nation in 1920? Impossible, we are told. It cannot be done, it is asserted. But why not? Because the saloon is the product of the fundamental appetite and human nature cannot be recreated in five years. Because the vast financial interests involved are too strong to be so soon overcome. Because the liquor trade is too firmly intrenched in the business and political methods of our people, with great influence upon newspapers, political bodies and social customs. Because the abolition of the saloon would rob the nation of needed revenue and spread ruin through the industrial and commercial world. We are warned that the dominance of the liquor trade was never greater than at present, well organized and skilfully led. Moreover, the consumption of liquors is constantly increasing; the grip of distiller and brewer upon many political leaders grows firmer; increasing millions of dollars are annually spent on billboard and newspaper advertisements. Free the land of all this in five years? Utterly impossible, it is claimed.

But there are no impossibilities with God! Two thousand years of Christian history prove that in hundreds of millions of cases the grace of God has been stronger than all forms of animal appetite. The love of Christ does conquer greed and passion. There is no greater infidelity than the confession of despair that Christianity is helpless before the saloon. The Church helpless before the saloon? No! What destroyed the Roman arena can destroy the American saloon.

The financial argument in behalf of the saloon is as foolish as it is immoral. Nothing can be good for a nation that degrades its citizens. No amount of money is worth as much as manhood. Revenues from vices may build battleships, but such a policy is ruinous, for it batters down character, which is the only permanent strength and true glory of a country. When the government takes for revenue one dollar out of the nine wasted by our people on drink, yes, more than wasted,—it cannot in any way use it so as to offset the harm done by the other eight dollars spent in saloons on mere gratification that destroys life.

In fact, the liquor trade is not a legitimate business. Even the law everywhere discriminates against it and puts it under ban as an evil thing. As a "trade" it serves no primary or wholesome human need, while it makes vast contributions to the miseries of the world and everywhere lessens human efficiency. In proportion to its receipts from the public, it is the smallest employer of labor. All the products of the soil which it buys, it misuses and turns into agencies that destroy human life. The finished product of its business,—the criminal, the pauper, the lunatic,—are a heavy financial burden upon the state.

The saloon represents a production that means human waste and a consumption that means vital and financial injury to a large proportion of those who touch it. Just so far as a saloon succeeds in a village, that far every honorable business is injured. An enterprise that bars the young from responsible positions, that discounts the efficiency of workmen, that

fosters disease, and that promotes poverty and lawlessness, has no claim to respect as a business. Its instant abolition would mean immediate improvement to both trade and civilization.

When I was a lad in the Lincoln campaign of 1860, the slave power dominated the United States. It was then entrenched in high places as never before; widely honored by many as a sacred institution sanctioned by Scripture; inwoven with venerable social customs rooted in both the good and the evil in human nature; absolutely necessary, it was claimed, to the cotton crop, which was king of the world's markets; and it represented four billion dollars of property. And yet in five years there was not a slave in our land! How quickly Providence works at times! Cannot a battle of ballots, with the grace of God behind them, in as man years win a bloodless victory over the enemy of mankind, surely no stronger, but certainly more harmful? Five years is time enough to put an end to the saloon, if the Christian manhood of America will only awake and assert itself by voting as it prays.

No saloons in our fair land in 1920? That would mark a glorious advance of mankind; the beginning of a new era in the destiny of America. We could then dismiss half our policemen, shut up half our jails, stop building prisons and asylums for some years. Taxes would be lower, travel safer, diseases would lessen and the average length of life would increase. Every schoolroom would have more pupils; every factory more efficient workmen; every church larger congregations.

No saloons in 1920? Every charity worker would then have fewer burdens. Every doctor would cure many more of his patients and in shorter time. Every employer of labor would have less vexation and greater prosperity. Political methods would everywhere improve. The ballot would have a new sanctity and a greater effectiveness. Legislative bodies would be freed from many corrupting influences. And the pictorial profanities on the billboards, now ablaze with false and vicious liquor advertisements, would vanish.

No saloons in 1920? Then this awful waste of human life will stop and the area of wholesome leisure for the cultivation of the things of the Spirit will rapidly expand. Then tears in a million eyes and sorrows in a million hearts will cease, and a great tidal wave of smiles will spread over our land like a dayspring from on high. Then the mothers in a million homes will rejoice, because the chief enemy of their boys will no longer exist to tempt them to evil ways.

Is not all this worth while? Is there anything better that the sons of God can do? Has the Christian Church any other task so important and so imperative? Has the American citizen any greater obligation? Where else does Christ command with a clearer voice? Where a greater need of "Applied Christianity" than here? Churchmen of America, to you the call to battle comes. By your loyalty to Christ, especially as you stand at the ballot box, the victory shall be won!

THE SUNDAY SCHOOL

The Flowering of the Hebrew Religion
The New Testament

Being the Fifth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre.

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

IV.
First Thessalonians

"In everything give thanks."—I. Thes., v:18.

During his second missionary journey, about 53 A. D., Paul wrote his letter to the Galatians and also his first letter to the Thessalonians, which we study today. It was a time of immense activity in a political, intellectual and military way. Everything was seething and boiling in that Mediterranean world.

Between the lines of this letter we can see into the struggle of the age. We are on classic ground. Thessalonica is said to have been founded by one of Alexander's generals and named after his half-sister, Salonica. Philippi was a city founded and named after Alexander's father.

We are also in the heart of Roman history and at the center of Greek life and culture in its decadence.

We need to realize the time element. Some four years after the crucifixion, Stephen was martyred.

Not until thirty years after was there a scrap of biography about Jesus, and fifteen or twenty years before we come on a bit of historical material bearing on the life of St. Paul. The book of Acts, the only history we have, was written about thirty or forty years after the events recorded. In the seventeenth and eighteenth chapters we find the account of Paul's second missionary journey. Much more valuable are the inferences we read between the lines of these hot letters by this Man of the Spirit. He gossiped delightfully about his friends and himself and a biography of considerable detail might be constructed from his letters.

This second journey of Paul's is one of the most heroic ever taken by man. He and Silas started from Cæsarea, going first to Antioch, then across lots through a lone and mysterious country, visiting his old home at Tarsus. Then striking through mountainous country he seems to have debated whether he should go eastward or westward. Westward from Tarsus he journeyed through pagan non-Jewish country until he arrived at Troas, the Troy of Homer, which was already buried under the sands of a thousand years, as modern discoveries show. Here the Man from Macedonia appeared to Paul in a vision and called, "Come over and help us," and he heeded the call. Taking ship he reached Philippi, a military and agricultural, but not a commercial center, where there were a few Jews, without a synagogue, who met outside of the city on the banks of the river on Sabbath mornings for worship. Here we come upon a new class of people, men in the Gentile world, "Seek-

ers after God," those who were impressed with the monotheism of the Jew but would not conform to the Jewish ritual, men who had grown heart-sick over the empty shell of Greek and Roman pantheons. At Philippi Paul met Lydia, who took him and Silas home and cared for them. The citizens were stirred at the interest Paul aroused, and the conservative Jews began to be suspicious. Their work was suffering disintegration; bitter opposition followed, mobs gathered and Paul and Silas, suffering many indignities, were thrown into prison.

After their liberation they spent three weeks in Thessalonica. Persecution followed and friends took them fifteen miles up in the hills of Berea, where they tarried awhile until persecution began anew. Leaving Berea, Paul sailed down that beautiful coast to Athens, the city of Socrates and the Greeks That in itself is a tremendous story. But Paul did not make much of an impression on the Athenians. They were too smart. They knew too much to listen to a weazened, perhaps cross-eyed little Jew. His next stopping place was at Corinth, where he seems to have found hospitality, but he was anxious about those he had left behind at Philippi and Thessalonica. While here perhaps he had had bad news of the church in Galatia and wrote the letter we studied last week.

Meanwhile Timothy arrives from Thessalonica and tells him how loyal and devoted those people are and that they are standing bravely to their work. This so touches the heart of the missionary that he pours it out in a beautiful, sweet, human letter, as full of affection and unpolished sentences as a lover would write. Here is the paradox of this man Paul. Learned in the lore of the Jews, a Pharisee of the Pharisees, and pupil of the great Gamaliel, he was nothing if not argumentative, as his letters show. But that would never start a new movement. Charles Sumner had a great conviction, a tremendously profound faith, but he could not reach the masses.

If there had been no Pauline letters there would have been no creeds of orthodoxy, no present day denominations so far as their theological postulates are concerned. But Paul had a warmth, a grip and a spiritual conception of religion not reconcilable with his theology.

There was something else in Paul. He had a fiery zeal, something to say to these people who needed a new religion, a fresh inspiration, and he believed he had it to give, believed it in every fiber of his being.

Paul's power is indicated by the many friends he made as he traveled from place to place, staying a month and perhaps not returning except at very long intervals.

Read this first brief letter to the Thessalonians written by Paul after a stay of only three weeks, when he had been run out of town after many indignities:

> Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

Farrar makes a very interesting paragraph on this salutation. The Hebrew is "Peace be to you," dignified and somber; the Greek, a lighter greeting was, "Rejoice!" Paul makes a nice combination of the two and says, "Grace be with you and peace be with you."

Paul believed in the Second Coming The Messiah was to appear on the earth and establish his kingdom and he expected confidently that he would live to see it. He made those people believe that it was imminent. It looked as though it was high time it did. But the problem was that believers who were entitled to the new kingdom were dying. Paul writes that the Christ was big enough to take care of the dead as well as the living.

We get glimpses of his life, an unconscious biography, glimpses of his missionary zeal and spirit, a human document:

> " . . . We made up our minds to go to see you—at least I, Paul, did, more than once—but Satan put difficulties in our way. For what hope or joy will be ours, or what crown shall we have to boast of, in the presence of our Lord Jesus, at His coming, if it be not you? You are our pride and our delight!"

We find an ethical stamina in Paul's message. Arguments may miss but character will work.

Do we realize that here is being woven into this warp the fiber of a new régime that is to conquer Europe? If Paul had yielded to the eastern tug instead of facing the unknown new western world, what difference would it have made to us? Would India and China have received the message? Who can say? Paul took the boat to Macedonia. Europe took on a new lease of life and you and I are here.

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(1) Where is found the most complete account of Paul's life and journeys?

(2) When written and in what portion is found the story of the second missionary journey?

(3) Why did Barnabas not accompany Paul on this journey?

(4) Trace this journey on map.

(5) To what people did Paul turn to teach and why? Acts 13:44-48.

(6) Make a list of persons named by Paul.

IF ONLY THE DREAMS ABIDE.

If the things of earth must pass
Like the dews upon the grass,
Like the mists that break and run
At the forward sweep of the sun,
I shall be satisfied
If only the dreams abide.

Nay, I would not be shorn
Of gold from the mines of morn!
I would not be bereft
Of the last blue flower in the cleft,—
Of the haze that haunts the hills,
Or the moon that the midnight fills!
Still would I know the grace
Upon love's uplifted face,
And the slow, sweet joy-dawn there
Under the dusk of her hair.

I pray thee, spare me, Fate,
The woeful, wearying weight
Of a heart that feels no pain
At the sob of the autumn rain,
And takes no breath of glee
From the organ-surge of the sea,—
Of a mind where memory broods
Over songless solitudes!
I shall be satisfied
If only the dreams abide.

—*Clinton Scollard.*

"Poems," Houghton, Mifflin Company.

My Library—No. XXI

Another of the very first things about reading certain authors, is that not liking them at first proves to be no basis for concluding that one will never like them. Often it turns out to be quite the opposite. For instance, when I began to read the books of Edith Wharton I didn't like them. It seemed to me that she was so keen, so precise, so full of detail, that I should never be able to fraternize with her as I might wish to. It certainly took me some time to recognize the all important fact that Mrs. Wharton, at least in her shorter studies, does not undertake to give all about her characters that might be given by someone officially detailed for such a purpose, but endeavors simply to take various chapters out of human experience, beginning at any hour or spot, and thence to proceed as accurately and as comprehensively as possible, until the particular incident is closed, and then, finally, to let the remainder of life go on as it will, without any promise as to what follows, in any sense. At any rate, this was my first lucid premonition of what I might expect of the gifted writer; and since then she has done much indeed that has proven an exceptionally choice accession to My Library. In fact, it now seems to me that there is no one writing at present who has a keener, more accurate or more truly psychological insight into human character in its innermost recesses than Mrs. Wharton. She seems to intuit the deepest depths of the soul, and to have the skill to present what she finds in such a way that others can see it almost as well. Nor does it matter if much of what she sees and presents is too morbid to be agreeable. She only convinces one that, if one would really know the normal life, one must not hesitate to study it in all its aspects, even in the presence of abnormality, when some other course might without doubt be the more truly artistic. That she through morbidity can make certain of her characters so striking and yet be true to the canons of art, is as wonderful as it is satisfactory. She seems able also to bring all the earnestness and peculiar values of modern science successfully to bear upon the delineations of the most artistic situations and sequences. In this, one can follow her without fearing to meet blunders that in less skillful hands are inevitable. One has never to apologize for such clever work as is found in all her books, culminating in "The House of Mirth" and the "Fruit of the Tree," and latest in "The Reef" and the "Custom of the Country." If some of her shorter stories shall prove to be more nearly the "literature" that abides, it need not be surprising; nor, also, if it be a long time before anyone else shall do better than she has done in her longer ones. There is wisdom, there is delineation, there is skill and understanding in them all—enough, and to spare.

As for Kipling, no one stands on My Library shelves in a prettier dress than he, and altogether he gives them an aristocratic suggestion that undoubtedly should be greatly respected. All my friends say I must read him, and I think that some day I shall. Certainly his "Plain Tales from the Hills" were attractive, and "From Sea to Sea" made him my friend. The young people all say his "The Jungle Books" "are just splendid," and many older ones occasionally refer to his poems approvingly, sometimes enthusiastically. But as yet I know Kipling very little. Often when I have tried to read him I have found a certain humanly sympathetic note so lacking, at least as I have been impressed, that even his keen intellectuality has not entirely made up for it. That he is learned, skillful, even ingenious, I am very glad to see. That he as yet interests me as does many another, I am sorry to have to deny. Perhaps in time I, too, shall "grow up" to him, and be able to pronounce him one of the choicest accessions to My Library.

And now that I am noticing neglected books, I must not forget to say that I have never yet finished reading either Victor Hugo's "Les Miserables" or Dumas' "The Count of Monte Cristo." There they have stood in their respective places for many years, a gratifying possession, to be sure, but always among those that are "going to be read," some day probably when leisures sahdes off into ennui, and the spirit needs stirring with something both new and forcible. Where I last left off reading in them is still carefully denoted by a marker, and I feel that perhaps on the very next page there is to be found a well-spread banquet, which will undoubtedly provide satisfactory entertainment whenever I shall desire it. Nor have I ever read the other works of Hugo or Dumas. I am told that in the "Count," especially, I shall find a great feast, at which I shall some day manifest such a gluttony as never elsewhere, as yet. So much ahead then have I; but now I am content, simply to enjoy the prospect.

When "Robert Elsmere" first appeared I read it along with "all the world," and—didn't like it exceptionally well. It seemed to me to be a too much praised book, and so I think now, although I like it much better than at first. But when I came to read Mrs. Humphrey Ward's earlier volume, "The History of David Grieve," I found myself more at home, or at least more inclined to think that whatever she might subsequently write would have to be considered, as a matter of course. And so as a rule has it proved to be. As I have accessioned her books one by one and read them I have come to value them duly, and always am glad to know that I can put my hand on them at will. Especially have I found "Helbeck of Bannisdale" and "Lady Rose's Daughter" inviting me with happy consent over and over again, and the rest fall not far behind in appreciation and use. Although Mrs. Ward's realm is England and her characters are English, none the less are they so accurately depicted as human that they prove to be of universal interest.

And so would I say of the writings of the Manxman, Mr. Hall Caine, notwithstanding that not everyone will be inclined to think me quite sane in this respect. Here again I have found the local color attractive, the characterization as a rule interesting, and the incidental inclusions respecting morals and religion instructive. I do not know how many times I have read "The Christian" or "The Manxman," nor do I care, for they are books that I shall return to again in obedience to their permanent and attractive interest.

In close proximity to the foregoing honored members of My Library, stand various volumes by Mrs. Burnett and Mrs. Deland. What indeed would a library in some respects amount to without the beloved "Doctor Lavendar" and his much loved "Willie

King," to say nothing of all the others—"Helena Ritchie," "David," "The Iron Woman"—but why tell the world what it already knows! As to Frances Hodgson Burnett, I was captured by her "Through One Administration," years and years ago, and afterwards held beyond rescue by her "Haworth" and "That Lass o' Lowrie's," in close succession. But on the whole I believe myself to have succumbed most absolutely to "Surly Tim" and "Seth," two stories, which, although Phillips Brooks did award the palm to Miss Wilkins' "A Humble Romance," I judge to be almost the best short stories in the English language. Of her longer stories I take to "De Willoughby's Claim" with almost equal exclusiveness. although I look forward to a renewal of acquaintance with "The Shuttle," which I doubt not will bring that up pretty nearly as high in my regard and acceptance. Of course her "Little Lord" and "Lady of Quality" appealed to me as they should, and are kept in loving remembrance of the happy hours I spent in reading them.

Utica, N. Y. SMITH BAKER.

CORRESPONDENCE

Dear UNITY:—

Your readers will, I am sure, be interested in the prayer services for peace which that great-hearted American missionary and head of the International Institute of China at Shanghai, Rev. Gilbert Reid, D. D., recently organized in the very spirit of the Parliament of Religions at Chicago. Dr. Reid has been thirty years at work in China for the Presbyterians, but now is independent and an exponent of the international mind and the sympathy of religions. His conferences of comparative religion and religious unity, in Shanghai and Pekin, have been notable events in the more recent history of religion in that country.

Rev. Timothy Richard, representative of the Christian Literature Society in China, is one of the most learned scholars in things Chinese in the world and a large-minded Christian. Wu Ting-fang is, of course, the well-known Chinese statesman and author.

The account of the service sent me by Dr. Reid is as follows:

"Sunday afternoon, in accordance with the plan of President Wilson to make the day one of prayer for peace, the adherents of the leading religions met at the International Institute. The meeting lasted for two hours, and the large audience showed deep interest. Among those present were the United States Consul-General and Mrs. Sammons, Mr. Chen Chi, commissioner to the Panama Exposition, Mr. Tang Shao-yi, Mr. Y. C. Tong and representatives of the different religions.

"Dr. Gilbert Reid, who had the meeting in charge, announced that the form of prayers had been prepared so that all could join in their use, and that the prayers were for peace, and not the victory of one side and defeat of the other. As to the speches, the rule had been to say nothing of the faults or evils of any religion or of any nation. The main thing was to look to God to bring about what men were powerless to effect.

The following letter was read from Admiral Tseng Ju-cheng:

"'I beg to acknowledge receipt of your favor of the 1st instant, informing me that President Wilson has asked Christians in America to meet next Sunday to pray for peace ,and that the different religions are going to have a short service next Sunday at the Institute, etc., at the same time requesting me to say a few words along the peace line at the said meeting.

"'Owing to many official matters which require my immediate attention I regret exceedingly that I shall not be able to attend the meeting; nevertheless, nothing would give me more happiness than to have peace, not only in Europe and in China, but all over the world, and my prayer is that the time is not far off when that object may be attained.'

"Mrs. J. J. Connell sang most impressively a prayer-hymn, after which Mr. N. E. B. Ezra, the representative of the Jewish religion, as the oldest religion, was called upon to speak. He said that the Jews had been trained to oppose methods of warfare and to favor measures of peace. The great prophet Isaiah pointed to the future when men should learn war no more. This vision of the future was the plan of God, whose righteousness and mercy would yet be fulfilled in all the world. The prayers of God's people should spontaneously rise to him for peace.

"The Parsee Faith was the next to be represented, Mr. Commissariat being the speaker. He explained that Zoroaster, their great teacher, looked upon war and bloodshed as part of the forces of evil, with which righteousness must ever wage a contest. He said that from the Zoroastrian point of view warfare with all its dire calamities must be included in the category of uncalled-for disaster.

"Peace in the family, peace in the kingdom, and lastly peace in the world, is the order, and this peace is based in righteousness. Religion, sooner or later, must occupy a more leading part in the future progress and destiny of the world. We have all been taught by our respective religions to put implicit faith in the Almighty. If he had been obeyed, this war might have been avoided. We must pray to Him and also determine to follow His guidance.

"Dr. Yao Ping-jen represented Confucianism. He explained that one chief feature of the teaching of the Sages was that of being friends to each other, and thus so far as nations and individuals succeed in cultivating friendly relations will war be an impossibility. The first cardinal virtue is benevolence or reciprocity; that is, the mutual quality of helpfulness, love and justice. Heaven has an eternal law which he who breaks will suffer. We need to come into harmony with God's will, and this is prayer.

"Dr. Wu Ting-fang was called upon to speak also for Confucianism, or, if he liked, for Universal Religion. He dwelt on the calamity befalling the whole world through the present war, and showed how the universal principles of right and justice and mercy were being injured. Christianity was suffering, for the nations now at war called themselves Christians. It was well to stop and heed the voice of God, who could desire none of these things. Dr. Wu hoped that every one present would be earnest and sincere in supplicating God to bring the war to an end, and to make them love each other as had been taught by the Christ and by all the religious teachers of the past.

"The Taoist Pope next spoke a few words. He said it was known to all, as he had explained the previous Sunday, that the chief idea in Taoism was the quiet spirit. It gave no countenance to war. It looked upon war as folly, never bringing any good, but only harm, to those who took part. He also urged evey one to pray earnestly to God to open men's eyes to the pres-

ent folly as well as the sorrow, of the European war, and to restrain them from all further war.

"The President of the Buddhist Society spoke earnestly of the compassion which permeated the teachings of Buddha. Life was not to be destroyed but preserved. He hoped this spirt might yet prevail.

"The final speaker, the Rev. Dr. Timothy Richard, represented Christianity. He dwelt on the need to avoid all wars in future. He outlined a plan of a universal central government, composed of the best and wisest men of all nations. This government might forbid any nation to have excessive armaments, and might maintain order by a police force under its own charge. All nations would be a federal part of one government, just as the Chinese central government consists of twenty-one provinces.

"Frau Gerecke, accompanied by Frau du Bois-Reymond, sang delightfully a hymn the idea of which was a preparation for the devotions in which all were to take part. After the music, the audience rose and united in Thanksgiving for the past blessings in China; then in a petition for peace in Europe, in China and throughout the world, and finally in the Lord's Prayer. Dr. Reid offered a short prayer in English, after which the audience joined heartily in singing the Chinese national anthem, which is itself a prayer. Ten Chinese girls from the Presbyterian School at the South Gate gave a hymn, which was also a prayer for peace and an adoration of God.

"Mr. Wang Wen-tien read the form of a telegram to be sent to the President, telling him of the wish of all religions for peace."

Surely no meeting for peace held in response to the President's appeal was more notable and praiseworthy than this.

CHAS. W. WENDTE.

AUGUST, 1914.

How still this quiet cornfield is tonight;
By an intenser glow the evening falls,
Bringing, not darkness, but a deeper light;
Among the stooks a partridge covey calls.

The windows glitter on the distant hill;
Beyond the hedge the sheep-bells in the fold
Stumble on sudden music and are still;
The forlorn pinewoods droop above the wold.

An endless quiet valley reaches out
Past the blue hills into the evening sky;
Over the stubble, cawing, goes a rout
Of rooks from harvest, flagging as they fly.

So beautiful it is I never saw
So great a beauty on these English fields
Touched, by the twilight's coming, into awe,
Ripe to the soul and rich with summer's yields.

These homes, this valley spread below me here,
The rooks, the tilted stacks, the beasts in pen,
Have been the heartfelt things past-speaking dear
To unknown generations of dead men,

Who, century after century, held these farms,
And, looking out to watch the changing sky,
Heard, as we hear, the rumors and alarms
Of war at hand and danger pressing nigh,

And knew, as we know, that the message meant
The breaking-off of ties, the loss of friends,
Death like a miser getting in his rent
And now stones laid where the trackway ends.

The harvest not yet won, the empty bin,
The friendly horses taken from the stalls,
The fallow on the hill not yet brought in,
The cracks unplastered in the leaking walls;

Yet heard the news, and went discouraged home,
And brooded by the fire with heavy mind,
With such dumb loving of the Berkshire loam
As breaks the dumb hearts of the English kind.

Then sadly rose and left the well-loved Downs
And so, by ship to sea, and knew no more
The fields of home, the byres, the market towns,
Nor the dear outline of the English shore,

But knew the misery of the soaking trench,
The freezing in the rigging, the despair
In the revolting second of the wrench
When the blind soul is flung upon the air,

And died (uncouthly, most) in foreign lands
For some idea but dimly understood
Of an English city never built by hands,
Which love of England prompted and made good.

. . . . .

If there be any life beyond the grave
It must be near the men and things we love,
Some power of quick suggestion how to save
Touching the living soul as from above,

An influence from the Earth from those dead hearts
So passionate once, so deep, so truly kind,
That in the living child the spirit starts
Feeling companioned still, not left behind.

Surely above these fields a spirit broods,
A sense of many watchers muttering near,
Of the lone Downland with the forlorn woods
Loved to the death, inestimably dear.

A muttering from beyond the veils of Death
From long dead men, to whom this quiet scene
Came among blinding tears with the last breath,
The dying soldier's vision of his queen.

All the unspoken worship of those lives
Spent in forgotten wars at other calls
Glimmers upon these fields where evening drives
Beauty like breath so gently darkness falls.

Darkness that makes the meadows holier still,
The elm trees sadden in the hedge, a sigh
Moves in the beech-clump on the haunted hill,
The rising planets deepen in the sky,

And silence broods like spirit on the brae;
A glimmery moon begins, the moonlight runs
Over the grasses of the ancient way,
Rutted this morning by the passing guns.

—The English Review. *—John Masefield.*

The first completed section of the Lincoln Highway, which is to connect New York and San Francisco, consisting of 1,500 feet of concrete pavement on the strip of the road between Geneva and Aurora, Ill., was dedicated last summer. The drive passes the industrial farm of the Loyal Order of Moose, which appropriated $6,000 toward its construction. Its building was under the supervision of the Illinois State Highway Commission. Approximately 200 feet of pavement on the section, which is 18 feet wide, was laid daily while the work was in progress. Joints, set at an angle of 70 degrees and protected by plates, were laid 50 feet apart to allow for expansion and contraction. Concrete will be the principal material for the entire Lincoln road.

Popular Mechanics.

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THE FIELD

"The World is my Country, to do Good is my Religion."

PROTEST AGAINST NAVAL INCREASE.

We desire to record ourselves as unqualifiedly in support of the President's declared policy of restriction in regard to naval construction at this time and, in accordance therewith, to emphasize the inadvisability of any present increase in our naval program. It is our conviction that no change of program involving increased construction as a result of current European conditions would serve any present purpose or conduce to future safety. The reasons for urging these considerations are the following:

1. No immediate need of defense commensurate with our present armament can possibly arise within the period to be affected by the forthcoming program. All the naval power peers of the United States are engaged in warfare, except Italy. Their armaments are being reduced by the stress of battle; and they themselves will be concerned strictly with their own affairs during the course of the campaigns, the period of peace negotiations and a necessary additional period for recovery. Even admitting the probability of a war in which the United States should be engaged—an assumption against all reason—that war could not occur within a time sufficiently close to demand preparation for it at the next regular session of Congress. All possible antagonists of a strength nearly equal to the United States will have to recuperate a long time before they are on a par with this country. At present they are all sedulously cultivating American friendship, they are greatly indebted to us, and after their own affairs are rearranged on a peace basis they will necessarily continue to cultivate our friendship until world conditions become approximately normal. We need no new construction to maintain our proportionate strength relative to other powers.

2. The inhibition of naval increase is no less strong in respect to technical construction. Naval armaments are developed in time of peace and become with its long continuance more or less fixed as to type along theoretical lines. Every new experience prescribes fundamental changes in construction. The dreadnought type was the technical lesson of the Russo-Japanese war; and recently so acute a student as Sir Percy Scott published his conclusion that the dreadnought is rendered obsolescent by the submarine and the aeroplane. Besides demonstrating the degree of truth in his conclusion, the present war will prove many other things about the current standards of naval construction. Attempts to forecast the experience which will be in the hands of the naval constructors in due course are useless. It is proper to conclude that any plans thus forecasted would, if realized in steel, simply involve a waste of the public money.

3. Even from the point of view of international politics a new naval program of any sort is, it seems to us, entirely inadvisable. The whole system of militarism is on trial in Europe. The conflict will beyond question establish a new order in Europe; and there seems no reasonable doubt that in its solution provisions will be made by which the burden of armament will be in some degree removed from the nations of Europe, and therefore of the world. American sympathies are bound up with that hope, and that it will be realized to some extent is one of the surest things that the whole tragic conflict offers as an earnest to the future. If Europe's solution of the problem results only in lowering the level of relative defense, the proportionate needs of the United States will be lessened; and so much is as certain as anything human can be.

If, then, the United States should now plan to increase its naval armament, this could do nothing but permanent harm. Naval programs in Europe, in so far as keels have not been laid down, are at a standstill. Europe is using up its armament and is building only for current use to meet present exigencies. It may end the war by abolishing armaments largely or altogether. The United States is not in need of current defense, and will not be for a period of years, even on the basis of the old international order. We can halt—and if we do the example will encourage Europe to go much farther in the abolition of armament than it otherwise would. If we take advantage of our peaceful condition to rush into

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construction of any magnitude, we shall certainly be building to a large extent for the scrap heap, and the example would discourage European efforts to lower the level of their own armament, which, by operation of the principle of proportion, has always determined the level of the world's armaments.

If the awful catastrophe in Europe has demonstrated anything, it has demonstrated most signally the groundlessness of the argument that the way to preserve peace is for nations to pile up armaments to such portentous extent as to scare their neighbors from attack. The mad rivalry had already been well characterized before the war as "organized insanity." Today serious men the world over see clearly that these monstrous armaments were vastly more a menace than a defense, and that they were largely responsible for the ruin which has been wrought.

The foregoing declaration in support of President Wilson's policy concerning naval armaments, with statement of reasons against any increase in our naval program at this time, is just issued, signed by Hon. Theodore E. Burton, Hon. John D. Long, Hon. Albert E. Pillsbury, Hon. Oscar S. Straus, Hon. Andrew D. White, Bishop David H. Greer, President W. H. P. Faunce, President William F. Slocum, President Charles F. Thwing, President Mary E. Woolley, Miss Jane Addams, Mrs. Fannie Fern Andrews, Dr. Daniel W. Abercrombie, George W. Anderson, Professor George H. Blakeslee, Albert G. Bryant, Rev. Samuel C. Bushnell, Arthur D. Call, Rev. Charles F. Dole, James Duncan, Frederick P. Fish, Professor Irving Fisher, Mrs. J. Malcolm Forbes, Mrs. Lucia Ames Mead, Wilbur F. Gordy, Rabbi Emil G. Hirsch, Rev. John Haynes Holmes, Hamilton Holt, Professor Jay William Hudson, President Huber W. Hurt, Jenkin Lloyd Jones, Clarence H. Kelsey, Professor Charles H. Levermore, Rev. Frederick Lynch, Edwin D. Mead, Professor Edward P. Morris, Dr. William A. Mowry, Denys P. Myers, Hon. John B. Olmsted, Professor Francis G. Peabody, George A. Plimpton, George Foster Peabody, Hon. Jackson H. Ralston, Judge Robert F. Raymond, Jacob G. Schmidlapp, Colonel Homer B. Sprague, Dr. B. F. Trueblood, Mrs. Ella Flagg Young, Oswald G. Villard, George W. Wheelwright, George W. White, Wardner Williams, Rabbi Stephen S. Wise, Hon. Joseph Walker, Dr. Horace White, and many others.

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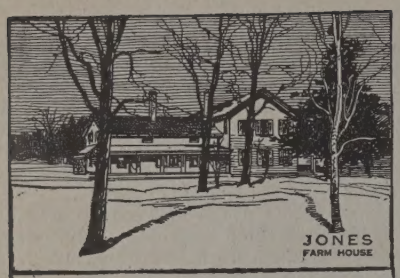

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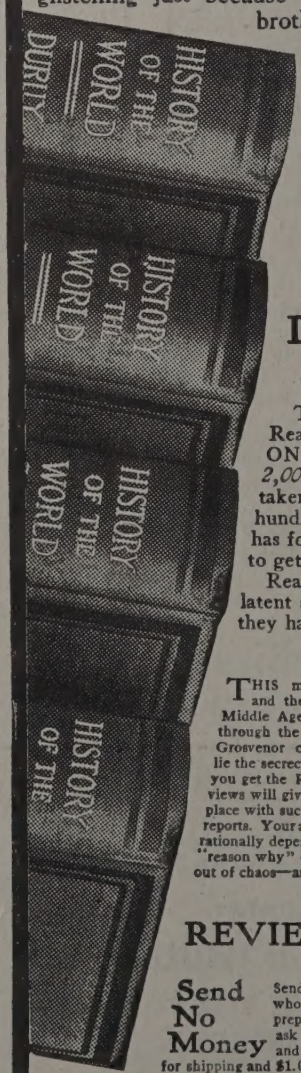

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